

NOV 9 1939

CLASSICAL WEEKLY

VOL. 33, NO. 5

October 30, 1939

WHOLE NO. 879

REVIEWS

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CLASSICAL WEEKLY

Published weekly (each Monday) except in weeks in which there is an academic vacation or Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Washington's Birthday, Easter, or Memorial Day. A volume contains approximately twenty-five issues.
Owner and Publisher: The Classical Association of the Atlantic States. Place of Publication: University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania. Printed by The Beaver Printing Company, Greenville, Pennsylvania.

James Stinchcomb, Editor; Jotham Johnson, Associate Editor, University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Penna.
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Contributing Editors: Lionel Casson, Robert H. Chastney, Eugene W. Miller, Norman T. Pratt, Bluma L. Trell, Edna White.
Price, \$2.00 per volume in the United States; elsewhere, \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents prepaid (otherwise 25 cents and 35 cents). If affidavit to invoice is required, sixty cents must be added to the subscription price.

Entered as second-class matter October 14, 1938, at the post office at Pittsburgh, Pa., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized October 14, 1938.

Volume 33 contains issues dated: October 2, 9, 16, 23, 30; November 13, 20; December 4, 11 (1939); January 8, 15, 22, 29; February 5, 12, 26; March 4, 11, 18; April 8, 15, 22, 29; May 6, 13, 20 (1940).

MEMORANDA

The Committee on Scientific Aids to Learning, of which President Conant of Harvard University is chairman, has made a grant to cover the cost of making a microfilm master negative, on the most expensive film, of sets of volumes of scientific and learned journals.

This permits the non-profit Bibliofilm Service to supply microfilm copies at cost, namely, one cent per page for odd volumes, or a special rate of $\frac{1}{2}$ cent per page for any properly copyable ten or more consecutive volumes. The number of pages will be estimated on request by Bibliofilm Service, Department of Agriculture Library, Washington, D. C.

In a commencement address delivered at the College of Wooster an eminent Harvard historian, Professor Samuel Eliot Morison, made a notable contribution to the literature dealing with the reasons for classical studies. Professor Morison never taught Latin or Greek and confesses with regret that he did not even study them in college. His eloquent presentation of the importance to American education of the survival of the classical languages stresses the contribution which their study can make to contemporary life. The address has been printed under the title *The Classics in a Democracy* by the Oxford University Press, 114 Fifth Avenue, New York, to sell at cost. A copy may be obtained by sending fifty cents to the publisher.

COMING ATTRACTIONS

NOVEMBER 2 Des Moines

IOWA STATE CLASSICAL SECTION

Chairman: Professor E. B. T. Spencer, Grinnell College

NOVEMBER 3 Cortland House, Bay Shore, Long Island

NASSAU-SUFFOLK CLASSICAL LEAGUE

Dinner Meeting

Speaker: Professor R. H. Tanner, New York University

NOVEMBER 4 Raleigh Hotel, Washington

WASHINGTON CLASSICAL CLUB

Lecture: Recent Finds in the Agora

Speaker: Mr. Robert Scranton

NOVEMBER 4 Deerfield Academy

WESTERN MASSACHUSETTS SECTION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND

Chairman: Claude L. Allen, Deerfield Academy

Speaker: Miss Susan E. Shennan, New Bedford High School

NOVEMBER 24 Richmond

VIRGINIA CLASSICAL CLUB

Speaker: Miss Mildred Dean, Roosevelt High School, Washington

Topic: Adjusting Ourselves to New Conditions

NOVEMBER 25 Haddon Hall, Atlantic City

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Discussion: Time Allotment in the Caesar Class

Chairman: Harold D. Allen, Philadelphia

Panel: Ruth Wofford, Washington; Julia Jones, Wilmington; John F. Gummere, Philadelphia; Thomas S. Brown, Westtown, Penna.

A Study of Tenth-Grade Marks of Language Pupils and Non-Language Pupils Described by Bernice V. Wall, Washington

Comments on the First of the New Cp 2 Examinations

Paper: Latin Club Activities for Second-Year Pupils, by Russell F. Stryker, New York

DECEMBER 27-29 University of Michigan

AMERICAN PHILOLOGICAL ASSOCIATION

ARCHAEOLOGICAL INSTITUTE OF AMERICA

REVIEWS

Greek Art and Literature, 530-400 B.C. By T. B. L. WEBSTER. xx, 218 pages, 35 plates, 1 table. Clarendon Press, Oxford 1939 \$5

This is no conventional history of art and literature during the most exhilarating period of Greek development; it relates the literature, sculpture and painting intimately to one another, and (more sketchily than one would wish) to the social and political forces which influenced them. Professor Webster deserves great credit for conducting so important and unusual an analysis. He is further to be congratulated on his refusal to oversimplify; the various interweaving strands of a complex pattern are sensitively distinguished. It is a beautiful exercise in aesthetic and humanistic appraisal.

His conclusions may briefly be stated as follows. In the Ripe Archaic period (530-480 B.C.), the inroads of Persia in Asia Minor and the dissensions among the Ionians brought refugees to Athens and western Greece who stimulated greatly the cultural life of the cities which welcomed them. Two styles developed, one sensuous, devoted to the frank enjoyment of life, with an interest in sentiment, realism, caricature and satire, and artistic devotion to flowing rhythm, warmth and color. The poems of Ibycus, Simonides' Danae, the Rhodian terracottas, the Harpy Tomb and the vases of the Berlin painter are representative of this tendency. The other style, the sophisticated, expressed the intellectual curiosity of Ionia, and realized itself in allusion, wit, decorative perfection. The vases picture parody and mock heroism; the writings of Hipponax and Epicharmus treat similar themes. The rich patterns of the Andokides painter correspond to the Oriental choruses of Phrynichus and Aeschylus' Suppliants; the elegant and precise forms of Phintias are similar to the verse schemes of Anacreon and Bacchylides. The debacle in Ionia, the increasing prestige of Sparta, and the rise of democracy in Athens, led to a reaction against sophistication, in favor of a strong style, emphasizing the Dorian ideal of "breeding, piety and modesty." Pindar and Aeschylus expressed this in literature, the Cleophrades painter in painting, the Aegina east pediment in sculpture. Among the more tenderminded there was a less violent reaction, which kept the sweetness of the Ionic but spiritualized it, as in Euthydicus' kore, the Blond Boy, Euthymides' Hector, the Suppliants of Aeschylus.

In the Early Classical period (480-445 B.C.), under the influence of a responsible Athenian democracy, the strong style became dominant, although the sensuous and sophisticated still survived. The moral concepts of hybris and sophrosyne were expressed in the plays of Aeschylus and the odes of Pindar; in art, the Zeus of Artemisium and the Olympia pediments show the same sturdy power and orderly design, and the drawings of

the Penthesilea painter a similar breadth. A sober realism supplanted the nervous quality of the earlier period; but this real world was convincingly stated in delightful pattern and rhythm. Once established, this style became increasingly refined, in the well coordinated society of the Classical Period (445-420 B.C.), with sweetness tempering the heroic grandeur, as in the work of the Achilles painter, the Parthenon sculpture, Sophocles' mature interpretation of human motives. Caricature still was popular, but a more profound irony developed, in the white lekythos drawings and stelai as well as in the tragedies. Realism was kept in check by a compelling sense of form. Professor Webster makes an acute analysis of the structural pattern of the Medea, to illustrate how the early Euripides was representative of this period.

Already, however, clarity and definition were being undermined by the scepticism of the sophists, the "post-plague philosophy," the fever of war. Art sought more novel and daring themes; exaggerated mannerism appeared, not only in the plastic arts but also in literary conceits; confronted by the probing realism of Euripides and the sophists, the magnificent certainty of the former days began to disintegrate. In the Free Period (420-400 B.C.), these sceptical, realistic and passionate attitudes swept the field; few even of the aristocrats remained true to the former ideals of their class.

Professor Webster makes liberal use of such authorities as Beazley, Bowra, Kranz, von Salis and Schade-waldt, but many of his judgments are original as well as extremely penetrating. Since there is inevitably a considerable subjective element in aesthetic appraisal, some of his comparisons invite disagreement, but that adds to the stimulating value of his analysis. The illustrations, chiefly of vase paintings, are well chosen; for the one of the Artemisium Zeus, however, the photograph of the statue after it received its cleansing bath should have been substituted.

WALTER R. AGARD

UNIVERSITY OF WISCONSIN

Lateinisches Etymologisches Wörterbuch. By A. WALDE. Dritte neubearbeitete Auflage von J. B. HOFMANN. Erster Band A-L. xxxiv, 872 pages. Winter, Heidelberg 1938 20 M.

The second edition of Walde's LEW appeared in 1910. Obviously, a revision is much needed. Since it is not within the limits of such a review as this to go into detail by commenting on the treatment of individual words, it seems desirable to make a comparison between the new work and the old. Since the books have the same format and the same type face, a direct comparison is possible.

The bibliography of the old edition fills five pages; that of the new edition, nineteen. Here is evidence of

the rapid growth of linguistic studies in recent years. While scholarly work in the United States still has not received the full amount of recognition due it, one notes with satisfaction that, while the old edition listed only one periodical and one scholar from this country, the new edition lists, respectively, eight and six. The first volume of the new edition ends with *lympba* (841) and there are 31 pages of additions and corrections. The last word beginning with L in the old edition appears on page 445. From this it would seem that the revision will be about twice the size of the old edition.

Among other changes may be noted the treatment of hidden vowel quantities. For example, in the following words the hidden quantity is marked in the new edition, unmarked in the old: *cunctor*, *cunctus*, *emptum*, *frustra*, *lictor*. The length is marked with no comment in the first two, where it is naturally taken for granted; the length is justified in the others by reference to the evidence of inscriptions or of the Romance languages, etc. If there is any doubt in the author's mind, the vowel is left unmarked, e.g., *forma*, where attention is called to the evidence of inscriptions and of Romance (which point to long o) and to an article on the subject. This is precisely the kind of information that one rightly expects to get from an etymological dictionary, but which was not available in the old edition.

This thoroughgoing revision will be welcomed to take its place with the Ernout-Meillet dictionary¹ as an indispensable work for linguists.

JOHN FLAGG GUMMERE

WILLIAM PENN CHARTER SCHOOL

Gaisford Prize for Greek Verse, 1939. Racine's *Phèdre*, Act I, Scene i, Lines 1-113. By K. J. DOVER. 7 pages. Blackwell, Oxford 1939 2s. 6d.

This Oxford prize version in iambic trimeter is a reminder that the wholesome and fascinating practice of Greek verse composition has not been abandoned by English undergraduates and that their standard is a high one. Translation, as opposed to free composition, offers peculiar difficulties and may lead the unwary versifier into obscurities of expression. But Racine's French is classical both in style and in spirit and Mr. Dover's rendering misses very few details; when he has recourse to a picturesque phrase borrowed from one of the Attic tragedians, his choice is generally in good taste; his occasional rare words one can pardon as a *tour de force* to be expected in a prize composition.

The opening scene of the *Phèdre* introduces a theme entirely strange to the story told by Euripides. Hippolytus, after first giving the excuse that it is high time he departed in search of his absent father, explains to his tutor Theramenes that he must flee from Troezen because he has fallen in love with Aricia,

¹Ernout, A. E. and A. M. Meillet. *Dictionnaire étymologique de la langue latine*², Paris 1932

whom he can never marry because of his father's deadly feud with her brothers, the Pallantidae; and since he has not yet performed any heroic exploits, he dares not face the shame which his love is likely to bring him if he remains behind; the irregular loves of Theseus, he feels, can be excused only in consideration of his benefits to civilization; he himself cannot give that excuse

ὥς τὰντὸ κείνῳ πανδίκως φράσαι παθεῖν.

Such argument is in the Euripidean spirit and it is admirably presented in lucid idiomatic Greek.

LIONEL PEARSON

NEW YORK STATE COLLEGE FOR TEACHERS

Apollon. Studien über antike Religion und Humanität. By KARL KERÉNYI. 281 pages, 5 plates. Franz Leo, Amsterdam 1937 7.80 M.

This book consists of 12 essays, which the author would like to call chapters, in order to underline their coherence (12). They are all republications of work done between 1932 and 1936. The titles: I Ancient Religion and Religious Psychology; II Immortality and the Religion of Apollo; III Hippolytos; IV Emotion and Research; V Landscape and Soul; VI The Ancient Poet; VII Corfu and the Odyssey; VIII Sophron or Greek Naturalism; IX The Papyri and the Essence of Alexandrian Culture; X The Soul of Roman Literature; XI Horace and Horatianism; XII Humanism and Hellenism, appear at first blush somewhat disparate. Neither ought the reader to conclude that the title of the book is due to the second essay. The author himself explains (8) the spirit animating him thus: The important thing is neither method nor subject matter, but the spiritual attitude; the scholar must be conscious of the deepest grounds and highest demands of his existence. Thus scientific method becomes a meditation about human existence in general.

This attitude Kerényi calls "Apollinic," but he does not wish all these lectures to be so understood since, as he says, there are also studies on "Artemisian, Music, Hermetic" topics (9).

The second bond which like a red thread unites the 12 chapters is the strong influence exercised on the author by certain people: Nietzsche and Stefan George, yet even more strongly by what is becoming the "Frankfurt Ideology," represented by the three professors there: Leo Frobenius, the founder of "Kultur-morphologie" (Paideuma, Schicksalskunde), Walter F. Otto (Die Götter Griechenlands), and Franz Altheim (Römische Religionsgeschichte, now translated into English by H. Mattingly, E. P. Dutton & Co. 1938). They all have in common the value ascribed by them to intuition and the contempt for mere "historism," as they dub it, for which they wish to substitute a reliving of the ancient attitude. Nine years ago Fr. Pfister in his "Die Religion der Griechen und Römer" (Leipzig 1930) raised his voice in protest against this threat to ob-

jective research (9, 62, 63; cf. also 106) and I fully agree with him.

Thus the author and the reviewer belong to opposite camps. To state it clearly at the outset, I think the book does not advance in the least our understanding of Greek religion. That is not to say that it does not merit intensive study, if only to define sharply the incompatibility of the two opinions. And this holds good not only of the historical parts, but also of the psychological. Kerényi attacks William James' work on the diversity of religious experience and charges him with illusionism and a penchant for the abnormal (24, 25). He claims that we can understand ancient religion only if we establish a "science of psychic realities" (27). According to him the ancients lacked faith, because for them the gods were given realities, which needed no revelation (8). "The reality of a religious idea rests . . . on the intuitive certainty that it expresses the true reality of the Universe (34), whose ultimate base is the Kosmos, the certainty of an orderly world."

The second essay continues this theme. Socrates' faith in immortality is the result, according to Kerényi, of an actual happening in the master's life (43, 44). Furthermore, he thinks, Socrates took his "askesis" of the soul from the Pythagoreans (46). Now for Kerényi the Pythagoric way of life is, through and through, worship of Apollo and this "Apollinic mentality" gives unity to Pythagorism (46). As he continues, "from the Greek point of view, Apollo, like every Greek god, is an idea (*Urbild*, in the Platonic sense) recognized as the metaphysical form of psychic realities given in experience," an interpretation of Greek gods which he acknowledges (48) to owe to W. F. Otto. And so Apollo becomes (for the Greek) the god of the intelligent human being (49). To go on with our author, in pre-homeric times Apollo also contained in himself something dark and deadly (50, 51), or in the language of imagery, something wolfish (!): wolf, raven, crow, these animals sacred to Apollo belong to him as the bringer of death. In this god there is originally no thought of immortality; its addition is the merit of Pythagoras himself (53). For Socrates Apollo is the aspect of the destruction of the individual (53, 54), but also of the expectation of utter purity: Thus he is at once darkness and clarity. And from this purity as a reality, immortality follows per se (54).

I have dwelt on this second essay, not because I agree with its argumentation, if it is such, but because the reader of this review ought to see for himself, to a certain extent, to what depths of phantastic mysticism the school of these by no means contemptible scholars is likely to descend. This tendency shows itself again in III: Hippolytos, in whom the balance of full virility and its potential extinction, yea of death, is perfect (73); it appears also in VII: Corfu and the Odyssey, where the epic is called "the poem of life permeated by the eternal, omnipresent death" (128), while the hero

himself is said to "hover between the two, while eternally complaining" (130). It is on account of this dark, deadly aspect, Kerényi thinks, which harmonized with Italic character, that Livius Andronicus translated, not the Iliad but the Odyssey, just as the most deadly localities of the epic were identified with Italian coastal landscapes (133). And so he concludes that Corfu, with its riant east coast and its sombre, forbidding west side, became even for this reason—here we notice the influence of Frobenius—the land of Phaeacians, who live near the blessed isles and are inhospitable to strangers, while they unfailingly escort them on the journey home (135), or, as Kerényi expresses it "a Hermetic people" (136, 137).

While each of the 12 essays thus forms one facet of the diamond, they still are by no means devoid of shrewd and interesting remarks. Indeed VIII: Sophron and XII: Humanism are outstanding pieces of work. Kerényi's restoration of the Mime "The Women who Claim to Drive Out the Goddess" is very convincing, even if I cannot subscribe to the claim that it belongs to elevated literature. The discussion of humanism is a very valuable complement to Heinemann's treatment of the topic (PW, Suppl. V 282-310). However much we may disagree with Kerényi, we shall end our reading with the conviction that we have met a scholar who rises above the mere philologistian *banausos* to philosophical meditation on his life's task, to a bird's eye view which most of us too often fail to take.

Finally a word of praise is due to the seven excellent rotogravures which adorn the book, as well as to the skillful translation and the remarkable freedom from misprints.

ERNST RIESS

SCARSDALE, N. Y.

La langue et la société. Caractères sociaux d'une langue de type archaïque. By ALF SOMMERFELT. x, 233 pages. Aschehoug, Oslo 1938 8.50 kr.

This volume, which is addressed to sociologists and linguists alike, presents a study of the correlation between the language and the social structure of an Australian tribe, the Arunta. The purpose of the work is to make a concrete application of a principle which has been generally recognized by both linguists and sociologists but at the same time more or less neglected by both.

For the main materials of his study Professor Sommerfelt, who frankly admits that he has never visited Australia, makes use of such works as Durkheim, *Les Formes élémentaires de la vie religieuse: Le Système totémique en Australie*; Spencer and Gillen, *The Arunta: A Study of a Stone Age People*; and Strehlow, *Die Aranda- und Loritja-Stämme in Zentral-Australien*. The last named works supply most of the linguistic

material, in the form of transcriptions of the Arunta vocabulary, which the author subjects to close examination to determine the exact nature of the phonology, morphology, and grammar of the language. For this reason, the space devoted to linguistics seems somewhat disproportionate to that given to a consideration of the social structure of the people and of the correlation between that structure and the language.

The introduction sets forth the general principles which the author follows, e. g., that language is a social property comparable to religion or morality. One should, therefore, in studying a language make use of the general methods of sociology in combination with the particular methods of linguistics (6). The problems to be considered are, for example, those of classification or denomination of objects and phenomena, and of the relationship existing between such classification and the categories of grammar (13).

After giving an account of the Arunta, including aspects of their social structure and civilization, Professor Sommerfelt devotes the next six chapters to a study of their language, beginning with the system of phonology. There follows an elaborate outline of the grammar of the language according to European grammarians, which the author examines in detail in chapters IV-VII. In these chapters, he adheres to the principle that one has no right to try to find in the language of the Arunta the same categories as in Indo-European languages (68); but one may attempt an explanation of the formative elements, using such means as the language itself offers (71).

Two chapters are given next to a study of the correspondence between categories of the vocabulary of the Arunta and particular aspects of their civilization. Chapter X presents the author's views on the linguistic type of the Arunta language, to the effect that it is weakly agglutinative, the elements being words, not suffixes (188); it represents a type structurally superior to a polysynthetic type, and has no true categories of grammar (189).

In his conclusion, Professor Sommerfelt brings together the aspects of correlation which he observes between the language and the society of the Arunta. The following will illustrate: The words of the Arunta express actions and states, corresponding approximately to our verbs. There are no static conceptions of objects, no notion of qualities. In the society of these people, the rôle of the individual is expressed through the medium of actions. There are no social classes; all do the same work. The world in which they live is conceived according to the pattern of their society, in which only actions and states need be expressed. They have no system of number, because they possess nothing which they must count (194-196).

The volume is completed with a bibliography, a page and a half of addenda, and indices of subjects, authors, and words. I have noted but few typographical errors;

e. g., on page 124, for '*ci-dessus*, p. 80' read p. 90; on page 169, for '*cf. ci-dessus*, p. 174' read p. 74.

On the whole, the material of the book will appeal chiefly to those to whom it is addressed, but to them it should be interesting and suggestive as an example of how linguistic and sociological methods may complement each other.

KARL K. HULLEY

UNIVERSITY OF COLORADO

Physiologus Latinus. Éditions préliminaires, versio B. By FRANCIS J. CARMODY. 61 pages. E. Droz, Paris 1939

Since the work of Mai, Lauchert, Heider, and Cahier the *Physiologus* has received scant attention. The problems attending a critical edition are difficult because the book has never been regarded as having a definite text. There are about fifty manuscripts scattered over Europe, which differ not only in the details of presentation but even in the animals included. There are enlargements and abridgments, interpolations, contaminations and plagiarisms.

Who the original *Physiologus* was whose pronouncements about the habits of animals are repeated with such deference is a matter of speculation. There is reason for thinking that the bestiary first saw the light in Alexandria about the second century after Christ. The language of the original was Greek, but the Greek text survives only in late manuscripts and requires correction from the numerous translations. Besides those into Latin, there are translations into Syriac, Armenian, Ethiopian, Arabic, Icelandic, Old High German, Old French and Provençal. In Old English there is a fragment attributed to Cynewulf describing the panther, whale and partridge, which may be the remnant of a complete translation.

The oldest edition is that of Mai in *Auctores Classici*, for which he used a ninth-century Vatican manuscript and a glossary by Ansileubus of Pitra. It has been assumed, though, as Carmody states in his introduction, not definitely proved, that the Latin manuscripts fall into three classes representing three distinct translations from a Greek original. Cahier has edited two of these three versions.¹ In one case his work is based on a single manuscript, in the other on six. It is with the latter group only that the present work of Carmody is concerned. It is a critical edition of the version represented by B, a tenth-century manuscript at Brussels. The critical notes, which are placed after the account of each animal, are almost half as voluminous as the text itself and constitute a collation of twenty manuscripts of the same group. One of them, a Bodleian manuscript, was previously unknown.

The readings in the text appear to be carefully chosen and the sense is always clear. The editor does not on occasion shun the more difficult choice. He

¹Mélanges d'archéologie, Paris 1847-50.

prints in the text on page 37 numerum horarum a *rugitus* onagri per singulas cognoscunt horas, although two late manuscripts and Migne have *rugitibus* and two others have *rugibus*.

Of the creatures described some are real, others are fanciful. The accounts of them fall sharply into two parts. First the Physiologus is cited authoritatively as the source for some habit of the animal. The second part is devoted to an allegorical and moral interpretation. The animal stands for Christ, the devil, the good man, or it may symbolize the possessor of special virtues or vices. The lesson drawn from the behavior of the animal is corroborated by numerous citations from Scripture, many of which have only a remote bearing. There are 149 such citations in the book.

Although this is the most important work on the text of the Physiologus so far done, the editor states his achievement in his brief introduction with great modesty. He promises us also in the near future an edition of Y, a ninth-century manuscript at Munich with variant readings from four other manuscripts. In this way we shall have available the text of the third group of manuscripts not included in Cahier's work and recently published only in part by Sbordone.¹

FREDERICK L. SANTEE

KENYON COLLEGE

Cicero's Presentation of Epicurean Ethics.

A Study Based Primarily on De Finibus I and II. By MARY N. PORTER PACKER. ix, 127 pages. Privately published, New York 1938 (Dissertation, Columbia University)

The list of scholars who have contributed to the study of Epicurus and his philosophy has already reached great proportions, and students of Cicero's philosophy are even more numerous. Many of these, notably Bignone, Herzel, Lörcher, Thiaucourt, Uri, Behncke, Schneidewin and Kaussen, have already attacked the problem of the relationship between Cicero's De Finibus I and II and the philosophy of Epicurus. Of the scholars mentioned the last three have dealt with this problem specifically as Mrs. Packer does in the present work. Her aim has been to set Cicero's discussion point by point against the statements of Epicurus on the same topic, to interpret each book of De Finibus I and II in the light of the other, and finally to determine Cicero's understanding of Epicurus' philosophy and the sincerity of his presentation of it.

A tripartite topical outline comparing the Letter to Menoeceus and the *Κύρια Δόξαι* with Torquatus' discourse is given on pages 10-12. This reveals the fact that Cicero's selection of topics is adequate and unbiased. Furthermore he seems to have grasped the significance of the separate statements of Epicurus except

in the interpretation of *εὐδαιμονία* which he translates as *voluptatem appetere* (D.F. I 30) and of *ἡδονή* which he translates as *voluptas*. The first of these is a plain mistranslation, but in the second Cicero fails to see that Epicurus, rightly or wrongly, has chosen to give his term a very broad connotation—broader than that which the Latin word possesses. By it he implies not only pleasure but a happy tranquillity expressed in Latin by such words as *securitas* or *indolentia*. In various passages Epicurus himself uses such terms as *εὐδαιμονία*, *χαρά*, *ἀταραξία* to express his idea of the summum bonum. "These do not contradict each other; they serve rather to enrich the content of the word *ἡδονή*, which because it signifies the immediate and instinctive response of the organism, seems to be Epicurus' chosen term" (72). But more vital than this was Cicero's failure to see the logical relation which would organize the separate parts of Epicurean doctrine into a consistent unity. Mrs. Packer has been able to demonstrate her contention here with abundant evidence, derived from the discussion of the summum bonum, the virtues, the essential theory, etc.

In Book II Cicero openly and vigorously attacks Epicureanism. Again Mrs. Packer finds his antagonism due to the same lack of complete understanding evident in Book I (117). This agrees with the views of Uri, Thiaucourt, Lörcher and others and cannot be questioned. But much may be said in Cicero's defence. For one thing he was writing at top speed at this time (Ad Att. XIII 26.2). Furthermore, the philosophy of Epicurus, though it may be made into a closely coherent structure, was not set forth as such by Epicurus himself, and Cicero could not or did not make the attempt properly to integrate it. Finally, in view of his emphasis on the practical, his opinions on the philosophy of Epicurus must have been coloured by his experiences with adherents of the sect in addition to his use of documents not available to us, in spite of the fact that he obviously knew and used the writings of Epicurus which have survived. Mrs. Packer has not given adequate consideration to these facts, though they would not have altered her conclusions. With her ultimate conclusion no one can disagree: "... it is fair to say that Cicero's treatment of Epicurean ethics is an untrustworthy source from which to seek a fundamental understanding of the philosophy" (120).

Mrs. Packer concludes her work with a supplementary note on Bignone's *L'Aristotele perduto*¹ which was available to her only after her own paper had been written and could only be used in annotations. There is a bibliography quite adequate to the purposes of the study which she has undertaken. Most of the errors in typography are of a minor nature, but a few should be noted. For *ἐχοντες* (14, note 17) read *ἐχοντος*;

¹Reviewed by Norman W. DeWitt in CLASSICAL WEEKLY 31 (1937-8) 149.

¹Physiologus, Milan 1936.

for *sentire* (16) read *sentiri* and in note 23 for *nichil* read *nihil*; for *plurimis* (48) read *pluribus*; for *agricolorum* (74) read *agricolarum*; for *is* (76) read *in*; for D.F.I.93 (110) read D.F.2.93; supply *ista* before *relaxatio* and omit the comma before *animi*. And surely the plural is used most frequently in referring to "the *suasoria* and the *controversia* of the schools" (22).

There is perhaps an undue tendency toward repetition of ideas, quotations, and references, but the work has been carefully done and future students of Epicurus and editors of De Finibus should not fail to take it into account.

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Manuale di papirologia antica greca e romana.

By ARISTIDE CALDERINI. 196 pages, 4 plates. Ceschina, Milan 1938 20 L.

This manual is too condensed to be of value to the specialist, and its brevity renders it of little use to the beginner. For example, a thousand years of history are covered in half a score of pages, and one short paragraph is devoted to symbols and abbreviations (in which fractions are inaccurately given on page 97). In the bibliography one misses a reference to the indispensable work of Wallace on Taxation in Roman Egypt, and in the enumeration of collections the John Scheide Biblical Papyri at Princeton University are not recorded. Yet the lay reader may find the brief chapters valuable for orientation. Here he will find a concise and accurate story of the origin and discovery of papyri, their classification and significance for literature, law, religion, social and economic history. A brief statement of the history and spread of papyrological studies in Europe and America is accurate, though of ephemeral value.

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L. Annaei Flori quae exstant. Edited by HENRICA MALCOVATI. xxxii, 253 pages. R. Istituto Poligrafico, Rome 1938 40 L.

There has been no critical edition of Florus since Rossbach's in 1896; for neither that of Forster in the Loeb series (1929) nor that of Hainsselin and Watelet (1932) made any pretense of dealing critically with the text. The present editor is that Italian scholar to whom we are already gratefully indebted for her *Oratorum Romanorum Reliquiae* and *Caesaris Augusti Fragmenta*. And this volume forms one of the series, commenced some years ago, of Greek and Latin classics edited "iussu Beniti Mussolini consilio R. Academiae Lynceorum," in handsome format with nice margins and large clear type.

The manuscript tradition of Florus derives from two recensions, both early since one was used by Jordanes, the other by Orosius. The only extant representative of the former is B, Bambergensis, of the early ninth century, first used by Jahn in 1852; of the other recension Malcovati lists well over a score of MSS. (C), of which the oldest and far the best is N, Palatinus Latinus 894 at Heidelberg, also of the ninth century. Malcovati considers both recensions equally essential to the establishment of a text, and having regard for the usage of Florus and his period, as also for the author's *clausulae*, has chosen "quid quoque loco . . . optimum atque scriptori maxime conveniens esset."

The editor has newly collated B, N, and L, Leidensis Vossianus 14 (XI cent.), correcting numerous errors of omission or commission made by Rossbach (cf. *Athenaeum*, N.S. 15 [1937] 289ff.). There is added a complete collation of four XIV-XV cent. MSS., Ticinensis Aldinius 228 (T), Vallicellianus B2 (F), Vallicellianus R33 (V) and Classensis Ravennas 245 (R), all now for the first time used for the text of Florus. These either individually or collectively preserve a number of genuine readings and correct proper names. Further, larger use has been made than by Rossbach of M, Monacensis 6392, now dated XI cent. not XII as Rossbach thought, H, Heidelbergensis 1568 (XI cent.), P, Parisinus 7701 (XII cent.), Q, Parisinus 5802 (XII cent.), Voss., Leidensis Vossianus 77 (XIII cent.) and Rehd., Rehdigeranus Vratislaviensis R 78 (XV cent.). The last is better than others of equal date and preserves genuine readings for some of which it is unique authority. Finally thirteen other MSS. of the XIV and XV cent. are now first employed; and some few readings are derived at second hand from Cracoviensis (XV cent.) and Harleianus (XII cent.) through Passowicz and Rossbach respectively.

The author's name is given in B as Julius Florus, in C as L. Annaeus Florus. Malcovati accepts the latter form as correct. It appears in the prologue which precedes or follows the *Épitome* in several MSS., and which Rossbach assigned to the IV cent.; the sole MS. of the fragmentary dialogue *Vergilius orator an poeta* ascribes that piece to P. Annius Florus, and Annius and Annaeus are two forms of the same name, while L. and P. are not infrequently exchanged in the MSS. But the division of the *Épitome* into two books, as in B, is preferred, as being in accord with the intention of Florus, to the four books of C; for Florus writes at the end of the first book "hos igitur populi Romani omnis domesticos motus separatos ab externis iustique bellis ex ordine persequemur."

Malcovati has elsewhere (*Athenaeum*, N.S. 15 [1937] 81ff.) argued the identity of the epitomator with the author of the dialogue, with the writer of the letters to Hadrian from which Charisius preserves two fragments, and with the poet who composed the verses to Hadrian quoted by Spartianus and the several epi-

grams under the name of Florus in the Latin Anthology. (It may be noted in passing that the new Prosopographia also accepts the common authorship, but gives the name as P. Annius Florus.) These remnants are included in the present volume with the same confidence as the *Pervigilium Veneris* is excluded.

There is a four-page bibliography and a twenty-page index of proper names.

ROBERT SAMUEL ROGERS

DUKE UNIVERSITY

Römische Geschichte. I. Die Zeit der Republic. By ERNST KORNEMANN. xi, 619 pages, 1 map. Kröner, Stuttgart 1938 5.50 M.

Ernst Kornemann, author of numerous books and articles dealing with ancient Rome, now offers a "new" history of Rome in two volumes. The first volume traces the history of the Roman people from the time of their entrance into Italy to 60 B.C. This date has been selected by the author as the year which marked the end of the Roman Republic and the beginning of the Principate. The basis for this division into two volumes seems to be the account found in the *Historiae* of C. Asinius Pollio, the standard contemporary historian of the Civil War, who considered the Republic at an end after 60 B.C. However, such a division is a little difficult to explain today, since modern historians generally prefer to follow Mommsen who established 27 B.C. as the year in which the Republic fell and the new era began. Caesar did not destroy the Republic or found the Principate, a fact which is emphasized by Ferrero, who has well stated in his biography of Julius Caesar the true relationship of the great Roman to the last years of the Republic. One can only wonder why Kornemann has decided to picture Caesar as the founder of the new era. The explanation may be found in the present regime in Germany and in a quotation found on page v which tries to point out a similarity between the spirit of the Romans and that of the Germans. One cannot quarrel with the arrangement of the material included in this volume, however, since it follows the traditional divisions.

The aim of the author is quite clear. He has tried to incorporate the results of recent research in a rather detailed history of Roman political, social and economic development, with a new emphasis upon the part played by agriculture in the life and history of the Roman people. The chief importance of this work lies in the new form given to the earliest period of Roman history, which Kornemann calls the history of 'Bauern-Rom' or agricultural Rome. The relationship of Rome's agricultural economy to the "mos maiorum" and political development is constantly emphasized. For example the author attributes the decision of the Romans to meet the Gauls at Allia in 387 B.C. to the fact that they wished to protect their lands from devastation (80). And again (387) it is stated that the downfall of the

Republic resulted from the loss by the Roman people of their original agricultural character. This theme permeates the entire book.

The reputation of the author is such that few errors of fact would be expected and only a few minor mistakes have been detected by the reviewer. For example, it is hardly accurate to state without qualification or explanation that both Caesar and Crassus were behind Catiline in the conspiracy of 66-65 B.C. (651). No connection has been definitely established between Caesar and this conspiracy, although he may have participated in the plot of 63 B.C.

The format of the book is exceedingly poor from our standards. There are no plates or illustrations of any kind and the only map is placed at the rear of the book following the index. The index itself is too brief and incomplete, the type is small and difficult to read, and the paper employed is of poor quality. A bibliography would have been helpful since there are no footnotes to indicate the sources used. However, the panorama of Roman history is paraded before the reader's eyes with brilliant clarity. The major lines of development are properly stressed and all students of Roman history will find the volume exceptionally stimulating.

W. L. WANNEMACHER

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Livy, Book XXX. Edited by H. E. BUTLER and H. H. SCULLARD. x, 176 pages, 3 plans, 1 map. Methuen, London 1939 3s. 9d.

This is in every way an admirable edition of an important book of Livy. It contains in the introduction and notes all the necessary historical information on Rome and Carthage, the Punic Wars and the African campaign ending with the battle of Zama, and also a brief treatment of the writing of history in Rome and of Livy's work. There is an appendix, with a discussion of chronological problems, which is followed by an index to the notes and a vocabulary. Also, there is a good map of a part of northern Africa and three plans of military operations, including the battle of Zama. Altogether, the amount of information contained in this small volume is somewhat astonishing.

There are naturally some things open to criticism. The truth of the statement that Livy studied with care the state records, for example the *annales maximi*, and the available historians, for example Fabius Pictor and Cato, is at least doubtful. In a few passages of the text,—for example, vii 5, *ut*, viii 6, *Carthaginensium*, and xvii 14, *singulorum*,—the reading appears to be difficult, if not impossible. Curiously enough, in three passages, xiv 6, xlii 7, and xlv 10, the notes translate a reading different from that in the text.

The notes are largely historical, biographical and geographical. Grammatical explanations are compara-

tively rare and some of these are open to question. For example, *eset* in i 5 is certainly iterative; the statement that all the subjunctives in iv 2 express purpose is surprising, since of the eight subjunctives only three can be explained in that way; in xiii 3, *maiestati* is to be taken with *tribuerint*, not with *cuus*; in xxviii 8, *gerere* is a complementary infinitive, not a direct object; in 9, *abominaremur* is clearly a present contrary to fact conclusion, and the phraseology in the next sentence, which is said to be incorrect, would be called by grammarians a case of anacoluthon. Outside the field of grammar there are few inaccuracies; in xvii 14, *loca* probably means not 'lodgings' but 'free seats at public entertainments'; in xxxviii 8, the statement that there was an eruption of Vesuvius in A.D. 73 is perhaps a misprint.

The book is carefully edited. I have listed only nine misprints, and while I have noted in the vocabulary the omission of nine words that occur in the text, some of these are explained in the notes.

In spite of these occasional lapses the book is well prepared, is exceedingly useful, and may be regarded as an important contribution to the study of Livy. Introduction and notes show a thorough and accurate knowledge of history and public antiquities. Moreover, it is a real pleasure to find an edition of Livy which recognizes the importance of geography as an element in the study of history.

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The Vocabulary of the Institutiones of Cassiodorus, with special advertence to the technical terminology and its sources. By SISTER M. GRATIA ENNIS. xvi, 171 pages. Catholic University, Washington 1939 (The Catholic University of America Studies in Medieval and Renaissance Latin, Vol. IX) \$2.

Both the timeliness and the limitations of this study are suggested by the fact that it follows within two years the first modern edition of the *Institutiones* (R. H. B. Mynors, Oxford 1937). There is no summary of findings; there is barely a word of comment in the very brief introductions to each chapter; the bulk of the work is purely descriptive. On the other hand, abundant material is provided for the future investigator, and the timeliness of this material is not impaired by any mechanical errors in its compilation. So far as it goes, the work is exceedingly accurate.

Chapter I (3-73) collects data bearing on the Late Latin vocabulary of the *Institutiones*. Each word is followed by an English equivalent, at least one illustrative citation, and references to other authors (and to Cassiodorus in other works) who used the word in this or other senses. The words are arranged in five groups: neologisms, words of recent coinage, foreign

loan words, semantics, words and meanings rare in classical Latin. The fifty-odd neologisms are not especially notable. About a dozen are transliterations from the Greek: of the remainder, over half are adjectives coined to meet the requirements of the technical subject-matter. Some five hundred words are included in the next three groups, where Cassiodorus seems to follow usages established by ecclesiastical writers. The last group of about a hundred words deserves careful study. From the evidence presented here it would appear that while the immediate source for Cassiodorus is usually ecclesiastical, the ultimate source, for words of a general nature as well as those with technical applications, is frequently Cicero.

In Chapter II (74-135) more detailed consideration is given to the technical terms found especially in Book II of the *Institutiones*. These are arranged in three groups: (A) Grammar, Rhetoric, Dialectic; (B) Arithmetic, Music, Geometry, Astronomy; (C) technical terms of a more general nature (mostly dealing with study and books). For the words in the first two groups, the author gives a more elaborate definition, based partly on Cassiodorus' own definition, which follows, partly on modern authorities. Again there are references to other authors who used the word. For many of the terms, footnotes refer to the ultimate source in Aristotle, Aristoxenus, Ptolemy, Cicero, Quintilian, etc., and cite modern authorities, especially Ernesti's *Lexicon technologiae* and Cousin's *Études sur Quintilien* (Paris 1936). It is regrettable that the standard German handbooks (Cantor on mathematics, Eisler on philosophy) are not laid under contribution here, though cited in the general bibliography (xi-xvi).

In part C of Chapter II, and in Chapters III (136-146: Ecclesiastical Terms) and IV (147-154: Miscellaneous Stylistic Features), Cassiodorus' usage is examined under various heads as in a handbook of *Synonymik*. An excellent index (155-171) contains about three times as many entries as that in Mynors' edition.

Misprints are very rare. English equivalents are not always felicitous, e.g. narrator for *dilatator* (3) in the famous characterization of Jerome as *Latinae linguae dilatator eximius* (Mynors 59, 1; cf. 24, 4). *Panaretus* (4) is not a neologism, but is quoted from Jerome. The classification of verbs (22f.) is too superficial, as is the treatment of many of the entries under semantics. *Infucatus* 'not painted' (64) is not an example of "reversal of meaning," but is an altogether different word from *infucatus* 'painted.' The definition of *philosophia* (102) neglects Cassiodorus' phrase *probabilis scientia*, and neither *probabilis* nor *scientia* is defined anywhere.

The work is therefore not entirely free from error. Nevertheless, every student of the *Institutiones* will be indebted to this dissertation, and it is in every way a worthy member of the select series in which it appears.

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